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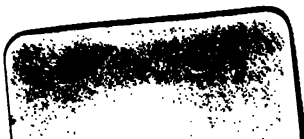
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*A CHAPTER
IN
JEWISH HISTORY*

REV. W. H. CARSLAW M.A.



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A

CHAPTER IN JEWISH HISTORY,

OR,

AN ACCOUNT, IN THE WORDS OF SCRIPTURE, OF
THE KINGS OF ISRAEL AND JUDAH, FROM
THE DISRUPTION OF THE KINGDOM
TILL THE BABYLONISH
CAPTIVITY,

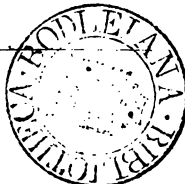
WITH

EXPLANATORY NOTES,

BY

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INTRODUCTION.

THIS Chapter in Jewish history extends from the revolt of the ten tribes to the destruction of Jerusalem by the Chaldeans. It embraces a period of about 400 years, during which the Jewish people were brought into close and frequent contact with the two great empires which then contended for the mastery of the world. It will not, therefore, occasion surprise to any one that by the recent discoveries in the valleys of the Nile and Euphrates much light has been thrown upon this portion of Old Testament history, and many interesting confirmations have been found of the accuracy of the Sacred Record.

In the Books of Kings and Chronicles the histories of the kings of Israel and Judah are so interwoven, not only with one another, but with those of the neighbouring kingdoms, that it is no easy matter for an ordinary reader to form an intelligent idea of their mutual relation and contents. In the present volume an attempt has been made to separate the two narratives, without interfering with the integrity and simplicity of the Sacred Writings. With very few exceptions the language of the Authorized Version has been retained throughout, and, when any words have been added by way of explanation, they have been carefully marked thus []. A few passages from the prophetical

writings have been introduced at different places, but these have been selected because of the supplementary information they contain or the light they cast upon the state of society at the time.

In perusing the narrative which is thus presented to us, one cannot fail to be struck with its fragmentary, and, in some instances, its meagre character. Especially is this true of the history of the ten tribes, which is taken almost exclusively from the two Books of Kings. "But," in the words of a recent commentator, the Rev. Dr. Bähr of Karlsruhe, "we can see plainly what was the principle which guided our author in his historical writing. He does not care to give a complete account of all the facts and events of the reign of each king. The thing rather which concerned him most of all was the position each king took with regard to the Israelitish fundamental law, *i.e.*, the Covenant, which was the soul of the entire Old Testament theocracy; and how the promises and threatenings of the law itself, or of the prophets charged with its announcements, and who spoke as the servants and ambassadors of Jehovah, became fulfilled. The heavy judgment which overtook the house of him who first openly broke the fundamental law of the entire people, and made the image-worship (so strictly forbidden in that law) the religion of the State and people—that heavy judgment, we say, was a practical historical prediction for every royal house which persisted in the 'sin of Jeroboam.' No less than nine dynasties of the kingdom of Israel with whom this was the case perished in like manner with the house of Jeroboam, until at last the kingdom itself was destroyed, whilst the dynasty of David continued uninterruptedly in Judah."

We shall first follow the course of the kingdom of the ten tribes which sprang into existence after the death of Solomon. This kingdom lasted upwards of 250 years, during which time it had nineteen kings belonging to nine different families. After its destruction by the Assyrians, history loses sight of the ten tribes as a distinct people; but "imagination," says Dean Milman, "has loved to follow them into remote and inaccessible regions, where it is supposed that they still await the final restoration of the twelve tribes to their native land."

The kingdom of Judah continued to maintain an independent existence for 150 years after the captivity of Israel; and its kings, whose number was exactly the same, were all lineal descendants of David. Once, indeed, on the death of Ahaziah, it seemed as though the line of succession were broken, and God's promise had failed. But God, who is faithful to his promise, continued to watch over the house of David, notwithstanding their innumerable provocations, until in the fulness of the times the great Son of David appeared, who was not only "a lamp for His anointed," but the "light of the world," and of whose kingdom there shall be no end.

We cannot conceal the fact that there are certain chronological difficulties in the course of the history, which, with the information we at present possess, it is not easy to explain; but these need not in the least affect our confidence in the authenticity of the sacred narrative, or occasion any feeling of uneasiness or anxiety concerning the accuracy of the facts. Similar difficulties exist in all ancient histories. The Chronological Table is from Kurtz' "Handbook of

Sacred History," and corresponds almost exactly with the one with which the English reader is already familiar in the pages of his Bible.

A few notes regarding the contemporaneous history of the nations by which the chosen people were carried into captivity may not be unwelcome, and may enable the ordinary reader to peruse the following pages with more interest and profit.

The first king of Assyria mentioned by name in the Books of Kings, is Pul, also written Phul. His name, which is Chaldean rather than Assyrian, does not occur in any inscription which has yet been found, but the suggestion has been made that after the first destruction of Nineveh by the Chaldeans (B.C. 789), he may have remained in Assyria as ruler of the country during the next forty years, of which period we have little or no information. Despatches have recently been found written by an officer who bore the same name, but no trace has yet been discovered of the king himself.

The accession of Tiglath-Pileser II. about 745 is beyond dispute. According to Rawlinson he was a usurper, and according to Lenormant a descendant of the ancient Assyrian dynasty. He is said B.C. to have come into Syria and Samaria at the call of Ahaz king of Judah, whose kingdom was menaced by the combined forces of Rezin king of Syria and Pekah king of Israel. Having put Rezin to death, he made Damascus a province, and forced many of the Israelites to emigrate into Armenia. In 731, before leaving Damascus to return to Assyria, he held a court of his vassals at that city, and among them we find the names of Pekah king of Israel and Ahaz king of

Judah. Among the annals of his reign, Mr. George Smith, of the British Museum, has recently discovered notices of Azariah and Ahaz kings of Judah, Menahem Pekah and Hoshea kings of Israel, of Rezin of Damascus, and Hiram of Tyre.

Of Shalmanezzer, the next king of Assyria, we have no records save some bronze weights in the British Museum. During his reign the Ethiopians, under a king named Shebek or Sabaco, succeeded in overrunning the whole of Egypt, and establishing a new kingdom in that land. Hoshea, king of Israel, thinking that this new Egyptian power might form a counterpoise to the Assyrian, raised a revolt against Shalmanezzer, which, however, was speedily crushed, and Hoshea himself taken captive.

In 722 Shalmanezzer died, and was succeeded by Sargon, whose name has come down to us as that of one of the greatest kings of Assyria. In a long inscription commonly called the "Acts of Sargon," he says:—"I besieged, took, and occupied the city of Samaria, and carried into captivity 27,280 of its inhabitants. I changed the former government of the country, and placed over it lieutenants of my own." In 710 he marched against Ashdod which had revolted (Is. xx. i.). The account he gives of the turning of the fountains and water-courses to protect this city strikingly reminds us of the preparations which Hezekiah made for the defence of Jerusalem (2 Chron. xxxii. 3, 4). In 704 he was assassinated and his son Sennacherib succeeded him on the throne.

Sennacherib's reign, of which we possess very extensive records, lasted from 704 to 681. In an inscription

on a cylinder in the British Museum, the following statement occurs :—"In my third campaign I marched towards Syria. . . . The rulers of Ekron had betrayed the king Padi, who was inspired by B.C. friendship and zeal for Assyria, and had given him up bound in chains of iron to Hezekiah of Judah. I brought Padi their king out of Jerusalem, and restored him to the throne of his royalty. But Hezekiah, king of Judah, did not submit. There were forty-six walled towns and an infinite number of villages that I fought against, humbling their pride and braving their anger. By means of battles, fire, massacre, and siege operations I took them. I occupied them. I brought out 200,150 persons, great and small, men and women, horses, asses, mules, camels, oxen, and sheep, without number, and carried them off as booty. As for himself, I shut him up in Jerusalem, the city of his power, like a bird in its cage. I invested and blockaded the fortresses round about it. Those who came out by the great gate of the city were seized and made prisoners. I separated the cities I plundered from his country, and gave them to Mitenti, king of Ashdod, to Padi, king of Ekron, to Ishmabaal, king of Gaza. Then the fear of my majesty terrified this Hezekiah, king of Judah. He sent away the watchmen and guards whom he had assembled for the defence of Jerusalem. He sent messengers to me at Nineveh, the seat of my sovereignty, with thirty talents of gold and 800 talents of silver, metals, rubies, pearls, great carbuncles, seats covered with skins, thrones ornamented with leather, amber, seal skins, sandal-wood, and ebony, the contents of his treasury, as well as his daughters, the women of his palace,

his male and female slaves. He sent an ambassador to present this tribute, and to make his submission." This inscription, as might have been anticipated, refers only to those circumstances which were flattering to the Assyrians. It says nothing of the disaster which befell them, and by which the host of Sennacherib was almost annihilated, when

"The angel of death spread his wings on the blast,
And breathed on the face of the foe as he passed ;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever were still."

In 681 Sennacherib was assassinated by two of his sons ; while another, Esarhaddon by name, who had been viceroy in Babylon after the subjugation of that city by his father, hastened to Nineveh, 681 which had been recently rebuilt with great magnificence, and ascended the throne. His reign, of which extensive records exist in the British Museum, lasted from 681 to 667. It was he who took Manasseh and carried him to Babylon, which, from the fact of his early residence there, he preferred even to Nineveh.

His son and successor, Assurbanipal, the Sardapalus of the Greeks, was the chief patron of Assyrian literature, and extensive records of his reign have recently been discovered. In one of these, 671 Sabaco, the Ethiopian king of Egypt, is mentioned, and, in another, reference is made to his various campaigns against surrounding nations. At his death the Assyrian power began to decline, and at last Nineveh fell before the combined attack of the Medes and Chaldeans under Cyaxares and Nabopo-

lassar. Its destruction, which had been foretold by the prophet Nahum, was so complete that from this time it ceased to have any political importance, and its site became almost forgotten.

The seat of empire was now transferred to Babylon, and Nebuchadnezzar, son of Nabopolassar, and son-in-law of Cyaxares, was associated with his father in the government. Leaving Nabopolassar to undertake the management of affairs in Babylon, he set out towards the west to check the growing power of Egypt and recover the possessions which had been recently lost. In 605, B.C. the fourth year of Jehoiakim, he met Pharaoh-nechoh at Carchemish on the Euphrates, and having totally defeated him, pursued his army to the borders of Egypt. Hearing that his father was dead, he hastened to Babylon with a small escort, and, having secured the throne for himself, he soon returned to the West to complete the conquests he had begun. The struggle which ensued between the Chaldeans and Egyptians, the miserable condition of the Jews who were always halting between two opinions and refusing to believe that their strength was to sit still, the siege and destruction of Jerusalem, and the captivity of the Jewish people,—these are recorded at considerable length by the inspired writers, and need not now be further referred to.

COMPARATIVE CHRONOLOGICAL TABLE.

— o —

SAUL	reigned 40 years	B.C. 1095.
DAVID	" 40 "	" 1055.
SOLOMON	" 40 "	" 1015.

Kings of Judah.	Ascended the Throne.	Kings of Israel.
REHOBOAM	975	JEROBOAM I.
ABIJAH	957	
ASA	955	
	954	NADAB.
	952	BAASHA.
	930	ELAH.
	929	ZIMRI.
	929	OMRI.
	918	AHAB.
JEHOSHAPHAT	914	
	897	AHAZIAH.
	896	JEHORAM.
JEHORAM	889	
AHAZIAH	884	
(ATHALIAH)	883	JEHU.
JOASH	877	
	856	JEHOAHAZ.
	840	JOASH.
AMAZIAH	838	
	824	JEROBOAM II.
UZZIAH, or AZARIAH	810	
	783	Anarchy.
	772	ZACHARIAH.
	771	SHALLUM.
	771	MENAHEN.
	760	PEKAHIAH.
	759	PEKAH.
JOTHAM	758	
AHAZ	742	
	739	Anarchy.
	730	HOSHIA.
HEZEKIAH	727	
	722	The kingdom of Israel overthrown by the Assyrians.
MANASSEH	696	
AMON	641	
JOSIAH	639	
JEHOAHAZ	609	
JEHOIAKIM	608	
JEHOIACHIN	599	
ZEDEKIAH	598	
JERUSALEM destroyed	588	



HISTORY

OF THE

KINGS OF ISRAEL.

AND Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant (whose mother's name was Zeruah, a widow woman), even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo,* and repaired the breaches of the city of David his father. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment: and they two were alone in the field. And Ahijah caught the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the

* Part of the citadel of Jerusalem, probably the rampart. (2 Sam. v. 9. 1 Kings ix. 15-24; xi. 27. 1 Chron. xi. 8 2 Chron. xxxii. 5.)

Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee: and I will for this afflict the seed of David, but not for ever.

Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak, king of Egypt, and was in Egypt until the death of Solomon. And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead. And Rehoboam went to Shechem:*

* About 34 miles north of Jerusalem, in the narrow valley between Mount Ebal and Mount Gerizim. It was a very ancient place, and is referred to in Gen. xii. 6; xxxiii. 18. Josh. xx. 7; xxiv. 1. Judges ix. Its selection on the present occasion is a striking testimony to its importance, and also to the influence of the tribe of Ephraim, within whose borders it was situated. Of the ten that afterwards revolted, this tribe had long been the most energetic and aspiring; and the name of Ephraim is not unfrequently given to the whole Kingdom of Israel. The modern town of Nablous occupies the site of the ancient Shechem.

all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt), that they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us: thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the coun-

sel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the tribute: and all Israel stoned him with stones, that he died: therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day.

JEROBOAM I.

AND it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David but the tribe of Judah only. Then Jero-

975 boam built Shechem in mount Ephraim, [i.e.,
B.C. restored or enlarged it,] and dwelt therein;
and went out from thence, and built Penuel.*

And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn

* A town on the east side of the Jordan, connected with the history of Jacob and Gideon. (Gen. xxxii. 30. Judges viii. 17.) He probably rebuilt and fortified this place with a view to maintain his control over the Eastern tribes.

again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves * of gold, and said unto them, It is too much for you to go up to Jerusalem : behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin : for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah ; and he offered upon the altar, (so did he in Beth-el,) sacrificing unto the calves that he had made : and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart ; and ordained a feast unto the children of Israel : and he offered upon the altar, and burnt incense.

And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el : and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the LORD, and said, O altar, altar ! thus saith the LORD, Behold a child shall be born unto the house of David, Josiah by name ; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the LORD hath spoken ; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el,

* This and the similar offence of Aaron in the wilderness of Sinai (Ex. xxxii.) were doubtless attributable to their familiarity with this form of worship in Egypt.

that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place. For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way thou camest. He said unto

him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, but camest back, and hast eaten bread and drank water in the place in which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers. And it came to pass, after he had eaten bread, and after he had drank, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled him. And he went, and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave: and they mourned over him, saying, Alas, my brother!

And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: for the saying which he cried by the word of the LORD, against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

At that time Ahijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see; for his eyes were set by reason of his age. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the LORD God of Israel; Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed with all his heart,

to do that only which was right in mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back; therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam. Moreover, the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day; but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. And he shall give Israel up because of the sins of Jeroboam who did sin, and who made Israel to sin. And Jeroboam's wife arose, and departed, and came to Tirzah: * and when she came to the threshold of the door, the child died; and they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet. And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers; and Nadab his son reigned in his stead.

* A beautiful spot (Cant. vi. 4), the correct position of which is uncertain, selected by Jeroboam as his country residence. It continued to be the residence of the kings of Israel till the reign of Omri, when the latter bought the hill of Samaria, and transferred thither the seat of government.

NADAB.

[As this king ascended the throne in the second year of Asa, and Baasha succeeded him in the third, his reign cannot have lasted two full years. From this as well as from other statements which follow in the course of the history, it is obvious that years not fully complete are considered as whole ones. The question of Scripture chronology, however, of which this is only one small part, is an exceedingly difficult one.]

AND Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

954 And Baasha the son of Ahijah, of the house of B.C. Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;)* even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

* Gibbethon, a Levitical city, belonging to the tribe of Dan (Josh. xxi. 23), and probably situated on the borders of Philistia. At this time it was occupied by the Philistines.

BAASHA.

[With this reign begins the second dynasty of the kingdom of Israel. Baasha was the divinely appointed instrument to cut off the house of Jeroboam, but, as in this he was influenced by his own cruelty and ambition, and as he continued to walk in the way of Jeroboam, judgment was executed also upon him and his house.]

IN the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin. And there was war between Asa and Baasha 952
king of Israel all their days. Then the word B.C.
of the LORD came to Jehu the son of Han-
ani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins: behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat. So Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead.

ELAH.

[According to Josephus, Zimri took advantage of the absence of the army at Gibbethon to accomplish his traitorous purpose.]

IN the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri (captain of half his chariots) conspired against him, as he was in Tirzah, drinking himself drunk in the house of
 930 Arza, steward of his house in Tirzah. And Zimri
 B.C. went in and smote him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. And it came to pass when Zimri began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one male neither of his kinsfolk nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet: for all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

ZIMRI.

IN the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah: and the people were encamped against Gibbethon, which belonged to the Philistines. And the people that were encamped heard say, Zimri hath conspired, and hath also slain the
 929 king: wherefore all Israel made Omri, the captain
 B.C. of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, for his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

OMRI

[This king was the founder of the third royal family in Israel. For the first four years after his appointment by the army, he was engaged in a struggle with Tibni, another competitor for the throne. This fact explains a serious difficulty as to the duration of his reign, especially in relation to Asa king of Judah. The twelve years he is said to have reigned are obviously reckoned from the year in which he was made king by the army, not from the death of Tibni when he attained the sole sovereignty.]

THEN were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king: and half followed Omri. But the people that followed Omri prevailed against 929 the people that followed Tibni the son of Ginath; B.C. so Tibni died, and Omri reigned.

In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

AHAB.

AND in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel : and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the LORD **918** above all that were before him. And it came B.C. to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove ; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Beth-elite build Jericho : he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun. (Josh. vi. 26.)

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith,* that is before Jordan. And it shall be, that thou shalt drink of the brook ; and I have commanded the ravens to feed thee there. So he went, and did according unto the word of the LORD : for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the brook.

* Supposed by many to be the Wady Kelt, near Jericho. There are good reasons, however, for thinking that it must have been on the eastern side of the Jordan, and probably in the hill country of Gilead, with which the prophet may be supposed to have been intimately acquainted.

And it came to pass, after a while, that the brook dried up, because there had been no rain in the land. And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son: for thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. And it came to pass, after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched

himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

And it came to pass, after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab: and there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the LORD greatly; for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them, to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am; go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit

of the LORD shall carry thee whither I know not ; and so when I come and tell Ahab, and he cannot find thee, he shall slay me : but I thy servant fear the LORD from my youth. Was it not told my lord what I did, when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water ? And now thou sayest, Go, tell thy lord, Behold, Elijah is here : and he shall slay me. And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day. So Obadiah went to meet Ahab, and told him : and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel ? And he answered, I have not troubled Israel ; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions ? If the LORD be God, follow him : but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD ; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks ; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under : and I will dress the other bullock, and lay it on wood, and put no fire under : and call ye on the name of your gods, and I will call on the name of the LORD ; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first ; for ye are many ; and call on the name of your gods, but put no

fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, that they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name; and with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me; that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then

the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree; and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he

lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head ; and he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat ; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there : and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah ? And he said, I have been very jealous for the LORD God of hosts : for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left ; and they seek my life to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the LORD ; but the LORD was not in the wind ; and after the wind an earthquake ; but the LORD was not in the earthquake : and after the earthquake a fire ; but the LORD was not in the fire ; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave : and, behold, there came a voice unto him, and said, What doest thou here, Elijah ? And he said, I have been very jealous for the LORD God of hosts ; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left ; and they seek my life, to take it away. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus : and when thou comest anoint Hazael to be king over Syria : and Jehu son of Nimshi shalt thou anoint to be king over Israel ; and Elisha the son of Shaphat

of Abel-meholah,* shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay ; and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth ; and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again : for what have I done to thee ? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat : then he arose, and went after Elijah, and ministered unto him.

And Ben-hadad the king of Syria gathered all his host together ; and there were thirty and two kings with him, and horses and chariots : and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine ; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children ; yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy ser-

* In the tribe of Issachar, not far from the Jordan. It is referred to in Judges vii. 22, and 1 Kings iv. 12 ; but it is chiefly celebrated as having been the birthplace of the prophet Elisha.

vants: and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not. And all the elders; and all the people, said unto him, Hearken not unto him, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off. And it came to pass when Ben-hadad heard this message (as he was drinking, he and the kings in the pavilions,) that he said unto his servants, Set yourselves in array: and they set themselves in array against the city. And, behold, there came a prophet unto Ahab king of Israel, saying; Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD. And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou. Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, even all the children of Israel, being seven thousand. And they went out at noon: but Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first: and Ben-hadad sent out, and they told him saying, There are men

come out of Samaria. And he said, Whether they be come out for peace, take them alive : or whether they be come out for war, take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man : and the Syrians fled, and Israel pursued them ; and Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

And the prophet came to the king of Israel, and said unto him, Go strengthen thyself, and mark, and see what thou doest : for at the return of the year the king of Syria will come up against thee. And the servants of the king of Syria said unto him, Their gods were gods of the hills, therefore they were stronger than we : but let us fight against them in the plain, and surely we will be stronger than they. And do this thing ; Take the kings away, every man out of his place, and put captains in their rooms : and number thee an army like the army that thou hast lost, horse for horse, and chariot for chariot ; and we will fight against them in the plain, and surely we will be stronger than they. And he hearkened unto their voice, and did so. And it came to pass, at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek,* to fight against Israel. And the children of Israel were numbered, and were all present, and went against them : and the children of Israel pitched before them like two little flocks of kids ; but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand ; and ye shall know that I am the LORD. And they pitched one over against the other seven days : and so it was,

* Probably in the plain of Jezreel. (I Sam. iv. 1 ; xxix. 1.)

that in the seventh day the battle was joined : and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city ; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings : let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel : peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive ? he is my brother. Now the men did diligently observe whether any thing would come from him, and did hastily catch it : and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him ; and he caused him to come up into the chariot. And Ben-hadad said unto him, The cities which my father took from thy father I will restore ; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him a lion found him, and slew him. Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him. So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king : and he said, Thy servant went out into

the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel,* hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the

* On the "Black Obelisk," which was discovered under the ruins of the palace of Shalmaneser, and is now in the British Museum, the name of Ahab occurs as Ahab of *Jezreel*. Probably he had transferred his residence from Samaria to that city, although no formal mention is made of the change in the Bible. The designation assigned to him in the Assyrian inscription affords a remarkable collateral illustration of the accuracy of the sacred record.

Jezebelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and then carry him out, and stone him, that he may die. And the men of his city, even the elders and the nobles, who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth, out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of

Naboth, whither he has gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every male, and him that is shut up and left in Israel. And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is

ours, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire I pray thee, at the word of the LORD to-day.

Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD; but I hate him: for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a void [or open] place in the entrance of the gate * of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth; let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the

* The gates of ancient cities were frequently used by kings as places for public deliberation and audience. A faint reminiscence and illustration of this may be found in the name which is still given to the government of Turkey.

LORD liveth, what the LORD saith unto me, that will I speak. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the

LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains, that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood, (and they washed his armour,) according unto the word of the LORD which he spake. So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

HAZIAH.

HAZIAH the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, 897 who made Israel to sin: for he served Baal, and R.C. worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

Then the king sent unto him a captain of fifty

with his fifty : and he went up to him ; (and, behold, he sat on the top of an hill ;) and he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty : and he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty : and the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties : therefore let my life now be precious in thy sight. And the angel of the LORD said unto Elijah, Go down with him ; be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the God of Ekron, (is it not because there is no God in Israel to enquire of his word ?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

So he died according to the word of the LORD which Elijah had spoken : and Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah : because he had no son.

JEHORAM.

[In August, 1868, a stone was discovered at Dibân a town a little north of the Arnon, containing an inscription from the hand of Mesha king of Moab. The stone was broken through the suspicion and jealousy of the Arabs before it could be removed, but the fragments which have been secured, and are now in the Louvre at Paris, help to illustrate and confirm the narrative before us. It tells of Omri, king of Israel, having oppressed Moab many days, of the revolt of Mesha, and of the towns which he conquered or rebuilt, many of which are mentioned in Isaiah xv. and xvi. as Moabitish possessions. The inscription, which is the oldest and most important of all Semitic inscriptions, affords a remarkable corroboration of this part of the sacred history.]

Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the LORD, but not like his father, and like his mother; for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. 896 B.C.

And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria, the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and

there was no water for the host, and for the cattle that followed them. And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him. And Elisha said unto the king of Israel, What have I, to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel.

And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make this valley full of ditches: for thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

And it came to pass in the morning when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in

the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: and they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees; only in Kir-haraseth left they the stones thereof: howbeit the slingers went about it, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they * departed from him, and returned to their own land.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour; but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And

* That is to say, the Israelites had to raise the siege of Kir-haraseth and return to their own land. Having failed in their attempt to reduce his stronghold, and being involved in a war with Hazael king of Syria (2 Kings x. 32, 33), Mesha seized his opportunity to drive them back and also to reduce several of their cities. On this subject the "Moabite Stone" affords us most interesting information.

the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold,

now I know that there is no God in all the earth, but in Israel; now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the LORD liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman: and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. And he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to

receive money, and to receive garments; and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots: and his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the

city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king! And he said, If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

But Elisha sat in his house, and the elders sat with him : and the king sent a man from before him : but, ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head ? Look, when the messenger cometh, shut the door, and hold him fast at the door : is not the sound of his master's feet behind him ? And, while he yet talked with them, behold, the messenger came down unto him : and he said, Behold, this evil is of the LORD ; what should I wait for the LORD any longer ?

Then Elisha said, Hear ye the word of the LORD ; Thus saith the LORD, To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord, on whose hand the king leaned, answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be ? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

And there were four leprous men at the entering in of the gate ; and they said one to another, Why sit we here until we die ? If we say, We will enter into the city, then the famine is in the city, and we shall die there : and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians : if they save us alive, we shall live ; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians, and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host ; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the

uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning-light, some mischief will come upon us, : now therefore come, that we may go and tell the king's household.

So they came, and called unto the porter of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters, and they told it to the king's house within. And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it; behold, I say, they are even as all the multitude of the Israelites that are consumed,) and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan; and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste: and the messengers returned, and told the king.

And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD. And the king appointed the lord, on whose hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake

when the king came down to him. And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow, about this time, in the gate of Samaria. And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass, at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land. And the king talked with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's; and all the fruits of the field, since the day that she left the land, even until now.

And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him,

saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die. And he settled his countenance stedfastly until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath showed me that thou shalt be king over Syria. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

In the twelfth year of Jehoram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah, the daughter of Omri king of Israel. And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son-in-law of the house of Ahab. And he went with Jehoram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Jehoram. And king Jehoram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria; and Ahaziah the son of

Jehoram king of Judah went down to see Jehoram the son of Ahab in Jezreel, because he was sick.

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel; then open the door and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish; and I will cut off from Ahab every male, and him that is shut up and left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

Then Jehu came forth to the servants of his lord; and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. Then they hasted, and took every man his garment, and put it under

him on the top of the stairs, and blew with trumpets, saying, Jehu is king. So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Jehoram; (now Jehoram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Jehoram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria;) and Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. So Jehu rode in a chariot and went to Jezreel; (for Jehoram lay there.) And Ahaziah king of Judah was come down to see Jehoram.

And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Jehoram said, Take an horseman, and send to meet them, and let him say, Is it peace. So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, but cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Jehoram said, Make ready. And his chariot was made ready. And Jehoram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Jehoram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many? And Jehoram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram be-

tween his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when thou and I rode together after Ahab his father, the LORD laid this burden upon him: surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD: and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD. But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house: * and Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam; and he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

JEHU.

[On the "Black Obelisk" in the British Museum, we find it stated that in 883 the Assyrian king received tribute of "Jehu the son of Omri," the change of dynasty not being known, or not being remembered. This fact is not mentioned in Scripture, but it has been suggested that he may have entered into tributary relations to the Assyrians in order to get protection against Hazael.]

AND when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on

* *Beth-gan*, probably the same as *En-gannim*, or the modern Jenin. If so, he was flying southwards in the direction of his own land.

the wall, and on the horses; and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her; for she is a king's daughter. And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him; and he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour: look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? And he that was over the house, and he that was over the city, the elders also, and the bringers-up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king; do thou that which is good in thine eyes. Then he wrote a letter the second time, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons.

And he said, Lay ye them in two heaps at the entering in of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him; but who slew all these? Know now, that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

And he arose and departed, and came to Samaria: and as he was at the shearing-house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.

And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting; for I have a great sacrifice to do to Baal: whosoever shall be wanting,

he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him. And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day. Thus Jehu destroyed Baal out of Israel.

Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan. And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the LORD God of Israel with all his

heart; for he departed not from the sins of Jeroboam, which made Israel to sin.

In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer (which is by the river Arnon), even Gilead and Bashan. And Jehu slept with his fathers; and they buried him in Samaria: and Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

JEHOAHAZ.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; **856** he departed not therefrom. And the anger of the LORD was kindled against Israel; and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days. And Jehoahaz besought the LORD, and the LORD hearkened unto him; for he saw the oppression of Israel, because the king of Syria oppressed them. (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.) Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by thrashing. And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

JOASH.

IN the thirty and seventh year of Joash king of Judah began Joash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. And he did that which was evil in the sight of the LORD; 840 he departed not from all the sins of Jeroboam B.C. the son of Nebat, who made Israel sin; but he walked therein.

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof! And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow: and he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, Open the window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet.

But Hazael king of Syria oppressed Israel all the days of Jehoahaz. And the LORD was gracious unto

them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

So Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Joash the son of Jehoahaz took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

Then Amaziah sent messengers to Joash the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Joash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee? But Amaziah would not hear: therefore Joash king of Israel went up and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel; and they fled every man to their tents. And Joash king of Israel took Amaziah king of Judah, the son of Joash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria. And Joash slept with his fathers and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

JEROBOAM II.

[This reign is chiefly memorable for the appearance of some of those prophets whose writings form part of the Holy Scriptures. Jonah, Amos, and Hosea belonged to this period, and were connected chiefly with the kingdom of Israel.]

IN the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to 824 sin. He restored the coast of Israel, from the B.C. entering of Hamath [near Mount Hermon] unto the sea of the plain [i.e., the Dead Sea], according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

"Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD. . . .

And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh: and he arose from his

throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not" (Jonah i. 1-3; iii. 1-10).

"Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars: according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty; he shall break down their altars, he shall spoil their images. For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us? They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field. The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. As for Samaria, her king is cut off as the foam upon the water. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say unto the mountains, Cover us; and to the hills, Fall on us" (Hosea x. 1-8).

"Hear ye this word which I take up against you, even a lamentation, O house of Israel. The

virgin of Israel is fallen ; she shall no more rise ; she is forsaken upon her land ; there is none to raise her up. For thus saith the LORD God, The city that went out by a thousand, shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel. For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live : but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba : for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the LORD, and ye shall live ; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night : that calleth for the waters of the sea, and poureth them out upon the face of the earth ; the LORD is his name : that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress" (Amos v. 1-9).

"Then Amaziah, the priest of Beth el, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel : the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there : but prophesy not again any more at Beth-el : for it is the king's chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son ; but I was an herdman, and a gatherer of sycamore-fruit : and the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the LORD : thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the LORD, Thy wife shall be an

harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land" (Amos vii. 10-17).

And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

ZACHARIAH.

[The history of the kings that followed Jeroboam II. is only a history of anarchy and murder. To explain some chronological difficulties, it is generally assumed that there was an interregnum of ten or eleven years after Jeroboam's death. Of this, however, there is no mention in Scripture.]

In the thirty and eighth year of Uzziah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam
 772 the son of Nebat, who made Israel to sin. And
 B.C. Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

SHALLUM.

SHALLUM the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria,
 771 and slew him, and reigned in his stead. Then
 B.C. Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

MENAHEM.

IN the nine and thirtieth year of Uzziah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. **771** And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land. And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

PEKAHIAH.

IN the fiftieth year of Uzziah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. But Pekah the son of **760** Remaliah, a captain of his, conspired against him, B.C. and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

PEKAH.

IN the two and fiftieth year of Uzziah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. And he 759 did that which was evil in the sight of the LORD : B.C. he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field ; and say unto him, Take heed, and be quiet ; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal : thus saith the LORD GOD, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin ; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath : and the Syrians came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglath-pileser king of

Assyria, saying, I am thy servant and thy son : come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him : for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoath, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

“O Assyrian the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so ; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings ? Is not Calno as Carchemish ? is not Hamath as Arpad ? is not Samaria as Damascus ? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria ; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols ? Wherefore it shall come to pass, that, when the LORD hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom ; for I am prudent : and I have removed the bounds of the people, and I have robbed their treasures, and I have put down the inhabitants like a valiant man. And my hand hath found, as a nest, the riches of the people : and as one gathereth eggs that are left, have I

gathered all the earth ; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith ? or shall the saw magnify itself against him that shaketh it ? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the LORD, the LORD of hosts, send among his fat ones leanness ; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame : and it shall burn and devour his thorn and his briers in one day ; and shall consume the glory of his forest, and of his fruitful field, both soul and body ; and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them ; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption decreed shall overflow with righteousness. For the LORD God of hosts shall make a consumption, even determined, in the midst of all the land " (Is. x. 5-23).

And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead.

HOSHEA.

[Ten years of tumult and anarchy seem to have followed the death of Pekah. At least it is only on this supposition that we can reconcile the dates in 2 Kings xvi. and xvii. 1. After a reign of nine years, Hoshea and his people were carried captive to Assyria, and the kingdom of the ten tribes came to an end.]

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea be- 730 came his servant, and gave him presents. And B.C. the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison.

"O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath. The iniquity of Ephraim is bound up: his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God: they shall fall

by the sword ; their infants shall be dashed in pieces, and their women with child shall be ripped up" (Hos. xiii. 9-16).

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree : and there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them ; and wrought wicked things to provoke the LORD to anger : for they served idols, whereof the LORD had said unto them, Ye shall not do this thing. Yet the LORD testified against Israel and against Judah by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant that he had made with their fathers, and his testimonies which he testified against them ; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged

them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them, until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

HISTORY


OF THE

KINGS OF JUDAH.

REHOBAM.

AND Solomon slept with his fathers; and he was buried in the city of David his father: and Rehoboam his son reigned in his stead. And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. And it came to pass, when Jeroboam the son of Nebat (who was in Egypt, **975** **B.C.** whither he had fled from the presence of Solomon the king) heard it, that Jeroboam returned out of Egypt. And they sent and called him; so Jeroboam and all Israel came, and spake to Rehoboam, saying, Thy father made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed.

And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return to this people? And they spake unto him, saying, If thou be kind unto this people, and please them, and speak good words to them, they will be thy servants for ever. But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. And he said unto them, What advice give ye, that we



may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us: thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly: and king Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto; my father chastised you with whips, but I will chastise you with scorpions. So the king hearkened not unto the people; for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David; and we have none inheritance in the son of Jesse; every man to your tents, O Israel; and now, David, see to thine own house. So all Israel went to their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Hadoram, that was over the tribute; and the children of Israel stoned him with stones, that he died; but king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. And Israel rebelled against the house of David unto this day.

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were

warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. But the word of the LORD came to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren : return every man to his house ; for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

And Rehoboam dwelt in Judah, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities. And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

And the priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem ; for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD : and he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel, came to Jerusalem, to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years : for three years they walked in the way of David and Solomon.

And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, and Abihail, the daughter of Eliab the son of Jesse ; which bare him children ; Jeush, and Shamariah, and Zaham. And after her he took Maachah, the daughter of Absalom,

which bare him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired many wives.

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him. And it came to pass, that, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous. And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants: that they may know my service, and the service of the kingdoms of the countries.

So Shishak king of Egypt came up against Jeru-

salem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.* Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well. So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah an Ammonitess. And he did evil, because he prepared not his heart to seek the LORD. And there were wars between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

* A symbolical representation of this successful expedition by the Egyptians may still be seen on the outer wall of the palace temple at Karnak. In the inscription are given the names of 133 places which yielded to the conquerors, and among these are not a few (such as Shunem and Megiddo) which belonged to the northern kingdom of Israel. On its first discovery this fact was very perplexing, as Jeroboam was Shishak's vassal and ally. On closer observation, however, it was seen that these were either Levitical cities or Canaanite strongholds, which Shishak subdued and handed over to Jeroboam—a fact which not only removes this difficulty, but helps to explain other parts of the narrative. It confirms the statement of the sacred writer, that the Levites at the division of the kingdom remained faithful to the house of David; and it shows still further that the original inhabitants of the land had taken advantage of the intestine divisions of their conquerors to reassert their independence.

ABIJAH (or Abijam).

Now, in the eighteenth year of king Jeroboam began Abijah to reign over Judah. He reigned three years in Jerusalem: (his mother's name also was Michaiah, the daughter of Uriel of Gibeah:) and there was war between Abijah and Jeroboam. And Abijah set the battle in array with an army of valiant 957 men of war, even four hundred thousand chosen B.C. men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. Have ye not cast out the priests of the LORD, the sons of Aaron and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business: and they burn unto the LORD, every morning and every evening, burnt-sacrifices and sweet incense: the shew-bread also set

they in order upon the pure table : and the candlestick of gold, with the lamps thereof, to burn every evening : for we keep the charge of the LORD our God ; but ye have forsaken him. And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers ; for ye shall not prosper.

But Jeroboam caused an ambushment to come about behind them : so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind ; and they cried unto the LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout : and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah : and God delivered them into their hand. And Abijah and his people slew them with a great slaughter : so there fell down slain of Israel five hundred thousand chosen men.

Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers. And Abijah pursued after Jeroboam, and took cities from him ; Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah : and the LORD struck him and he died. But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters. So Abijah slept with his fathers, and they buried him in the city of David : and Asa his son reigned in his stead.

ASA.

IN his days the land was quiet ten years. And Asa did that which was good and right in the eyes of the LORD his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah, the high places and the images: and the kingdom was quiet before him.

And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. Therefore he said unto Judah, Let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side: so they built and prospered. And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four-score thousand: all these were mighty men of valour.

And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.* Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee. So the LORD smote

* In the tribe of Judah, about thirty miles south-west from Jerusalem. It is often mentioned both in the Scriptures and by Josephus, and must have been a place of considerable importance.

the Ethiopians before Asa, and before Judah : and the Ethiopians fled. And Asa, and the people that were with him, pursued them unto Gerar : and the Ethiopians were overthrown, that they could not recover themselves ; for they were destroyed before the LORD, and before his host : and they carried away very much spoil. And they smote all the cities round about Gerar ; for the fear of the LORD came upon them : and they spoiled all the cities ; for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

And the Spirit of God came upon Azariah the son of Oded : and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin ; the LORD is with you, while ye be with him ; and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city : for God did vex them with all adversity. Be ye strong therefore, and let not your hands be weak ; for your work shall be rewarded.

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that was before the porch of the LORD. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon : (for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him :) so they gathered themselves together at Jeru-

salem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul; that whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

And also concerning Maachah, the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver and gold, and vessels. And there was no more war unto the five and thirtieth year of the reign of Asa.

In the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of the house of the LORD, and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali. And it came to

pass, when Baasha heard it, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the LORD, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

JEHOSHAPHAT.

[The remarkable victory which this king gained over the Moabites and their allies, is probably referred to in Ps. lxxxiii.; Ps. xlvii.; Ps. xlviii. According to Hengstenberg, the 83rd was composed in anticipation of victory, the 47th was sung on or near the field of battle, and the 48th was the triumphant ode that was chanted in the Temple after the return of Jehoshaphat to Jerusalem. These Psalms are introduced at the close of this reign.]

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the LORD was with Jehoshaphat, because he walked in the 914 first ways of his father David, and sought not B.C. unto Baalim; but sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the LORD: moreover, he took away the high places and groves out of Judah.

Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah,* and to Zechariah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah. And with them he sent Levites,

* Probably the same as he whose prophecy against Edom forms the shortest book in the Old Testament. The "day of their calamity" referred to by him (ver. 11-16), may have been the capture of Jerusalem by the Philistines and Arabians during the next reign, on which as on other occasions the Edomites doubtless manifested a most unbrotherly spirit. On the subject, however, of this prophet's history and era very different opinions are held, and we have only given what seems to us the most probable. Hofmann and Delitzsch both consider him the oldest prophetic writer extant.

even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem. And these are the numbers of them, according to the house of their fathers: of *Judah*, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand; and next to him was Jehohanan the captain, and with him two hundred and fourscore thousand; and next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour: and of *Benjamin*; Eliada, a mighty man of valour, and with him armed men with bow and shield two hundred thousand; and next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after certain years he went down to Ahab to Samaria;* and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded

* This was now the capital of the kingdom of Israel, having been built by Omri the father of Ahab.

him to go up with him to Ramoth-gilead.* And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to-day. Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in their robes, and they sat in a void [or open] place at the entering in of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it into the hand of the king.

And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good. And Micaiah said, As the LORD liveth, even what my God saith, that will I speak. And when he was come to the king, the king said unto him, Micaiah, shall we

* This was one of the cities of refuge on the east side of the Jordan (Deut. iv. 43; Josh. xx. 8), and at this time was in possession of the Syrians.

go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD? Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Where-with? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself. Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace. And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.

So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him. For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded. And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even; and about the time of the sun going down he died.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers. And he set judges in the land, throughout all the fenced cities of Judah, city by city; and said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the

judgment. Wherefore now, let the fear of the LORD be upon you; take heed, and do it; for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea, on this side Syria; and, behold, they be in Hazazon-tamar, which is Engedi.* And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, and said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and

* On the west shore of the Dead Sea.

might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee.

And all Judah stood before the LORD, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD will be with you. And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of

the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon and Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they stripped off for themselves), more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah [or blessing] unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the fore-front of them, to go again to Jerusalem with joy: for the LORD had made them to rejoice over their enemies. And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD. And the fear of God was on all the kingdoms of those countries,

when they had heard that the LORD fought against the enemies of Israel.

So the realm of Jehoshaphat was quiet ; for his God gave him rest round about. And Jehoshaphat reigned over Judah. He was thirty and five years old when he began to reign ; and he reigned twenty and five years in Jerusalem : and his mother's name was Azubah, the daughter of Shilhi. And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD. Howbeit the high places were not taken away ; for as yet the people had not prepared their hearts unto the God of their fathers.

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly : and he joined himself with him to make ships to go to Tarshish : and they made the ships in Ezion-geber. Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

“ Keep not thou silence, O God : hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult ; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance. For they have consulted together with one consent : they are confederate against thee : the tabernacles of Edom, and the Ishmaelites ; of Moab, and the Hagarenes ; Gebal, and Ammon, and Amalek ; the Philistines, with the inhabitants of Tyre ; Assur also is joined with them : they have holpen the children of Lot. Do unto them as unto the Midianites ; as to Sisera, as to Jabin, at the brook of Kison : which perished at En-dor : they became as dung for the earth. Make their nobles like Oreb and like Zeeb ; yea, all their princes as Zebah and as Zal-

munna ; who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel ; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire ; so persecute them with thy tempest, and make them afraid with thy storm : fill their faces with shame ; that they may seek thy name, O LORD. Let them be confounded and troubled for ever : yea, let them be put to shame, and perish : that men may know that thou, whose name alone is JEHOVAH, art the most High over all the earth " (Ps. lxxxiii).

" O clap your hands, all ye people ; shout unto God with the voice of triumph : for the LORD most High is terrible ; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob, whom he loved. God is gone up with a shout, the LORD with the sound of a trumpet. Sing praises to God, sing praises ; sing praises unto our King, sing praises. For God is the King of all the earth ; sing ye praises with understanding. God reigneth over the heathen : God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham ; for the shields of the earth belong unto God ; he is greatly exalted " (Ps. xlvii).

" Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled ; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God : God will establish it for ever. We have thought of thy loving-kindness, O God, in the midst of thy temple. According to thy

name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death" (Ps. xlviii).

JEHORAM.

[For the reason mentioned in the last footnote, we introduce at the close of this section the prophecy of Obadiah, the fulfilment of which is probably to be found in the overthrow of the Edomites by Amaziah (2 Chron. xxv. 11). On this subject there is an interesting article in Fairbairn's "Bible-Dictionary," under the word *Obadiah*.]

Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead. And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of 889 Judah. And their father gave them great gifts B.C. of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he was the first-born. Now, when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

Jehoram was thirty and two years old when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD. Howbeit the LORD would not destroy the house of David, because of the

covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. Then Jehoram went forth with his princes, and all his chariots with him : and he rose up by night and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand ; because he had forsaken the LORD God of his fathers.

Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto. And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself : behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods ; and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

Moreover, the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians : and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives ; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

And after all this the LORD smote him in his bowels with an incurable disease. And it came to pass, that, in process of time, after the end of two years, his bowels fell out by reason of his sickness : so he died of sore diseases : and his people made no burning for

him, like the burning of his fathers. Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

"The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD. If thieves come to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes? How are the things of Esau searched out! how are his hidden things sought up! All the men of thy confederacy have brought thee even to the border; the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him. Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have re-

joiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress. Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress. For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions" (Obad. 1-17).

AHAZIAH (or Jehoahaz).

[In 2 Chron. xxii. 2, it is stated that this king was forty and two years old when he began to reign. This mistake, which must be apparent from the age assigned to Jehoram, arose probably from the similarity of two Hebrew letters which are employed as numerals. This at least is the explanation given by Keil and Winer. He was the youngest of his father's sons, and is the same as Jehoahaz mentioned in the previous reign.]

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Twenty and two years old was
884 Ahaziah when he began to reign: and he reigned
B.C. one year in Jerusalem: his mother's name also was Athaliah, the daughter of Omri.

He also walked in the ways of the house of Ahab

for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the LORD, like the house of Ahab : for they were his counsellors, after the death of his father, to his destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead : and the Syrians smote Jehoram. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria.

And Ahaziah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah was of God, by coming to Jehoram : for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah : and they caught him (for he was hid in Samaria), and brought him to Jehu ; and when they had slain him, they buried him : Because (said they) he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

ATHALIAH.

[This wicked woman was the daughter of Ahab, the infamous king of Israel. In the previous section she is described as the daughter of Omri who was the father of Ahab, but this is quite in accordance with Hebrew usage. Her marriage with Jehoram, king of Judah, was one of the bitter fruits of that improper intimacy which his father Jehoshaphat had contracted with Ahab, and proved the source of incalculable evil to the house of David.]


BUT when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash, the son of Ahaziah, and stole him from among the king's sons that
883 were slain, and put him and his nurse in a bed-
B.C. chamber. So Jehoshabeath, the daughter of
king Jehoram, the wife of Jehoiada, the priest
(for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years. And Athaliah reigned over the land.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah, the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David. This is the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house

of the LORD. But let none come into the house of the LORD, save the priests, and they that minister of the Levites: they shall go in, for they are holy: but all the people shall keep the watch of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath, for Jehoiada the priest dismissed not the courses. Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God. And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king; and Jehoiada and his sons anointed him, and said, God save the king.

Now, when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD. And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason! Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges; and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. So they laid hands on her: and when she was come to the



entering of the horse-gate, by the king's house, they slew her there.

And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people. Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David. And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

JOASH.

[The elevation of Joash to the throne of Judah is an event of great importance in the history of redemption. In it we see a remarkable illustration of God's promised guidance and protection of the house of David.]

JOASH was seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also was Zibiah of Beer-sheba. And Joash 877 did that which was right in the sight of the LORD all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he begat sons and daughters.

And it came to pass after this, that Joash was

minded to repair the house of the LORD. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter; howbeit the Levites hastened it not. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, the collection, according to the commandment of Moses, the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness? For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim. And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD. And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses, the servant of God, laid upon Israel in the wilderness. And all the princes, and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels

of gold and silver : and they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

But Jehoiada waxed old, and was full of days when he died : an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house.

Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king : then the king hearkened unto them. And they left the house of the LORD God of their fathers, and served groves and idols ; and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the LORD : and they testified against them : but they would not give ear. And the spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper ? Because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son : and when he died, he said, The Lord look upon it, and require it.

And it came to pass at the end of the year that the host of Syria came up against him : and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers : so they executed judgment against Joash.

And when they were departed from him (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the

priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchres of the kings. And these are they that conspired against him: Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess. Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the Kings: and Amaziah his son reigned in his stead.

AMAZIAH.

AMAZIAH was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem. And he did that which was 838 right in the sight of the LORD, but not with a B.C. perfect heart.

Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father: but he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

But there came a man of God to him, saying, O king, let not the army of Israel go with thee: for the LORD is not with Israel, to wit, with all the children

of Ephraim. But if thou wilt go, do it, be strong for the battle; God shall make thee fall before the enemy: for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this. Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

And Amaziah strengthened himself, and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand.* And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel?

* "The valley," says Dr. Robinson, in his "Biblical Researches in Palestine," "could have been no other than the Ghôr, south of the Dead Sea, adjacent to the mountains of Salt: it separates, indeed, the ancient territories of Judah and Edom." Here the Edomites had already been defeated in the time of David, as we learn from 2 Sam. viii. 13, 14; 1 Chron. xviii. 12; Ps. lx.

forbear: why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle. Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee? But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom. So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to the corner gate, four hundred cubits. And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash, son of Jehoahaz king of Israel, fifteen years. Now after the time that Amaziah did turn away from following the LORD, they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

UZZIAH (or Azariah).

[Josephus connects the earthquake referred to by Amos (i. 1), and still remembered in the days of the prophet Zechariah (xiv. 5) with Uzziah's act in offering incense. The wise and pious counsellor who wielded a salutary influence over him was not the prophet Zechariah, who lived two and a-half centuries later. There is good reason for believing that the prophet Joel lived and prophesied in the kingdom of Judah during this reign. In the first chapter of his book he refers to a terrible famine and a plague of locusts with which the land was afflicted. The time had not yet come for Judah to be punished by the invasion of foreign enemies. Not till natural calamities proved fruitless, was the dreaded Assyrian employed by God as the rod of his anger. Isaiah seems to have received his call in the year that king Uzziah died.]

THEN all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Elloth and restored it to Judah, after that the king slept with his fathers.

810 Sixteen years old was Uzziah when he began B.C. to reign: and he reigned fifty and two years in Jerusalem: his mother's name also was Jecoliah of Jerusalem.

And he did that which was right in the sight of the LORD, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

Moreover, Uzziah built towers in Jerusalem, at the corner-gate, and at the valley-gate, and at the turning of the wall, and fortified them. Also he built towers

in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine-dressers in the mountains, and in Carmel:* for he loved husbandry.

Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred. And under their hand was an army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal: and his name spread far abroad: for he was marvellously helped, till he was strong.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men; and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed: neither shall it be for thine honour from the LORD God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and, while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the

* Not Mount Carmel, but another place of the same name among the mountains of Judah. It is referred to in Josh. xv. 55, 1 Sam. xv. 12, 1 Sam. xxv. 2.


house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

"The word of the LORD that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine-

dressers, for the wheat and for the barley ; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth ; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered : because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests : howl, ye ministers of the altar : come, lie all night in sackcloth, ye ministers of my God : for the meat offering and the drink offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD, Alas for the day ! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God ? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down ; for the corn is withered. How do the beasts groan ! the herds of cattle are perplexed, because they have no pasture ; yea, the flocks of sheep are made desolate. O LORD, to thee will I cry : for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee : for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." (Joel i.)

"In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Hely, holy, holy, is the LORD of hosts : the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, the LORD of hosts.



Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar : and he laid it upon my mouth, and said, Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us ? Then said I, Here am I ; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long ? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten : as a teil tree, and as an oak, whose substance is in them, when they cast their leaves : so the holy seed shall be the substance thereof " (Isa. vi.)

JOTHAM.

[Micah began to prophesy during this reign, and continued to do so in the reigns of Ahaz and Hezekiah (i. 1). A short passage from his prophecies is introduced at the close.]

JOTHAM was twenty and five years old when he began to reign ; and he reigned sixteen years in Jerusalem : his mother's name also was Jerushah, the 758 daughter of Zadok. And he did that which B.C. was right in the sight of the LORD, according to all that his father Uzziah did : howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

He built the high gate of the house of the LORD,

and on the wall of Ophel * he built much. Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers.

He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third. So Jotham became mighty, because he prepared his ways before the LORD his God. And Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son reigned in his stead.

"Hear ye now what the LORD saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 1-8.)

* An elevated and fortified part of Jerusalem overlooking the valley of the Kedron. On the opposite height, which forms the left or eastern side of the defile, stands the village of Selwân or Siloam.

AHAZ.

AHAZ was twenty years old when he began to reign ; and he reigned sixteen years in Jerusalem : but he did not that which was right in the sight of the LORD, like David his father : for he walked in the ways of the kings of Israel, and made also molten images for **742** Baalim. Moreover, he burnt incense in the B.C. valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the LORD had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

Wherefore the LORD his God delivered him into the hand of the king of Syria ; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus : and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men ; because they had forsaken the LORD God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king. And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

But a prophet of the LORD was there, whose name was Oded : and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you : but are there not with you, even with you, sins

against the LORD your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; for the fierce wrath of the LORD is upon you.

Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

At that time did king Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shochob with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD. And Tiglath-pileser king of Assyria came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

And in the time of his distress did he trespass yet more against the LORD : this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him ; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me : but they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. And in every separate city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem ; but they brought him not into the sepulchres of the kings of Israel : and Hezekiah his son reigned in his stead.

“ Moreover, the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God ; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David ; Is it a small thing for you to weary men, but will ye weary my God also ? Therefore the LORD himself shall give you a sign : behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah ; even the king of Assyria. And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria : and they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

In the same day shall the LORD shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of the feet, and it shall also consume the beard. And it shall come to pass in that day that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give, that he shall eat butter: for butter and honey shall every one eat that is left in the land. And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings [or pieces of silver] it shall even be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle."

"Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

"Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and after-

ward did more grievously afflict her* by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not† increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Is. vii. 10-25; viii. 16-22; ix. 1-7).

* The prophet refers to the different invasions of the neighbouring kingdom by the kings of Assyria. Judah's calamity would be great but not hopeless like that of Israel. Light would yet arise in the midst of her darkness.

† This seems to contradict what immediately follows. Accordingly by a very slight change in the Hebrew *to it is substituted by some for not*.

HEZEKIAH.

HEZEKIAH began to reign when he was five and twenty years old ; and he reigned nine and twenty years in Jerusalem : and his mother's name was Abijah, 727 the daughter of Zechariah. And he did that B.C. which was right in the sight of the LORD, according to all that David his father had done.

He, in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites ; sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense, nor offered burnt-offering in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword ; and our sons, and our daughters, and our wives, are in captivity for this. Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent ; for the LORD hath chosen you to stand before him, to serve him, and that you should minister unto him, and burn incense.

Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites : and of the sons of Merari ; Kish the son of Abdi, and Azariah the son of Jehalelel : and of the Gershonites ; Joah the son of Zimmah, and Eden the

son of Joah : and of the sons of Elizaphan ; Shimri and Jeiel : and of the sons of Asaph ; Zechariah and Mat-taniah : and of the sons of Heman ; Jehiel and Shimei : and of the sons of Jeduthun ; Shemaiah and Uzziel. And they gathered their brethren and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD : so they sanctified the house of the LORD in eight days ; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof. Moreover, all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah : and he commanded the priests, the sons of Aaron, to offer them on the altar of the LORD. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar : likewise, when they had killed the rams, they sprinkled the blood upon the altar : they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he-goats for the sin-offering before the king and the congregation ; and they laid their hands upon them. And the priests killed them, and they made reconci-

liation with their blood upon the altar, to make an atonement for all Israel : for the king commanded that the burnt-offering and the sin-offering should be made for all Israel. And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet : for so was the commandment of the LORD by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering upon the altar : and when the burnt-offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded : and all this continued until the burnt-offering was finished. And when they had made an end of offering, the king, and all that were present with him, bowed themselves, and worshipped. Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer : and they sang praises with gladness, and they bowed their heads and worshipped. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings ; and as many as were of a free heart, burnt-offerings. And the number of the burnt-offerings, which the congregation brought, was three score and ten bullocks, an hundred rams, and two hundred lambs : all these were for a burnt-offering to the LORD. And the consecrated things were six hundred oxen, and three thousand sheep. But the priests were too few, so that they could not flay all the burnt-offerings : wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves ; for the Levites were more upright in heart to sanctify themselves than the priests. And also the

burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the LORD was set in order. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see. Now, be ye not stiff-necked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious

and merciful, and will not turn away his face from you, if ye return unto him.

So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun : but they laughed them to scorn, and mocked them. Nevertheless divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose, and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month : and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD. And they stood in their place, after their manner, according to the law of Moses, the man of God : the priests sprinkled the blood, which they received of the hand of the Levites : for there were many in the congregation that were not sanctified ; therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written : but Hezekiah prayed for them, saying, The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

And the LORD hearkened to Hezekiah, and healed the people. And the children of Israel, that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness : and the Levites and the priests praised the LORD day by day, singing

with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD : and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers. And the whole assembly took counsel to keep other seven days : and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks, and seven thousand sheep ; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep : and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem : for since the time of Solomon, the son of David king of Israel, there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people : and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven.

Now, when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD. He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.

Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest, of the house of Zadok, answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them, and brought in the offerings, and the tithes, and the dedicated things, faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers, under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore, the son of Innah the Levite, the porter toward the east, was over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things. And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in

their set office, to give to their brethren by courses, as well to the great as to the small. Besides their genealogy of males, from three years old and upwards, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges, according to their courses; both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges, by their courses; and to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness: also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to

him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

And the king of Assyria sent Rabshakeh from Lachish* to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt, whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the LORD our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the LORD against this land to destroy it?

* An ancient royal Canaanitish city situated within the tribe of Judah (Josh. x.: 2 Chron. xi. 9, xxv. 27). Among Layard's discoveries in the palace of Sennacherib are representations of the siege of Lachish.

The LORD said unto me, Go up against this land, and destroy it.

Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah; for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?


But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to

Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard; wherefore lift up thy prayer for the remnant that is left. So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard it, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is



the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.


Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: this is the word which the LORD hath spoken concerning him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof: and the choice fir-trees thereof: and I will enter into the height of his border, and the forest of his Carmel. I have digged and drunk water; and with the side of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it?

now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded : they were as the grass of the field, and as the green herb ; as the grass on the house-tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears ; therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself ; and the second year that which springeth of the same ; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward : for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion : the zeal of the LORD of hosts shall do this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

Then the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and four score and five thousand : and when they arose early in the morning, behold, they were all dead corpses.*

"In Judah is God known ; his name is great in Israel. In Salem also is his tabernacle, and his dwell-

* This event, for the reason stated in the introduction, is not recorded in any of the Assyrian inscriptions. It is interesting, however, to know that an Egyptian version of the story is preserved by Herodotus, which refers to the sudden and total destruction of the vast army "of Sanacharib king of the Arabians and Assyrians."



ing-place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Thou art more glorious and excellent than the mountains of prey. The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. He shall cut off the spirit of princes: he is terrible to the kings of the earth." (Ps. lxxvi.)

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

"The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks

are thrown down by him. The LORD is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor. Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee,* I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee,† that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." (Nahum i.)

In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

Then came the word of the LORD to Isaiah, saying, Go and say to Hezekiah, Thus saith the LORD, the

* i.e., the land of Judah, which, as usual, is addressed in the feminine.

† i.e., Sennacherib. A change of gender shows the person addressed to be different.

God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane, or a swallow, so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O LORD, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth. The LORD was ready to save me: therefore we will sing my songs to the stringed

instruments all the days of our life in the house of the LORD.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

At that time Merodach-baladan,* the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the

* Among the inscriptions of Sennacherib, recently discovered, and now in the British Museum, there occurs the following statement, which may help to explain the friendship between Hezekiah and the king of Babylon. Fear of their common enemy was doubtless the bond which united them. "In my first expedition, of Merodach-baladan . . . I accomplished his overthrow. In the midst of that battle he abandoned his camp, alone he fled, and his life he saved. . . . Into his palace, which is in Babylon, joyfully I entered, and I opened also his treasure-house, &c." This and the other inscriptions are given by Mr. Geo. Smith in his last volume, "Assyrian Discoveries," 1875.

king of Babylon. Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken : he said moreover, For there shall be peace and truth in my days.

And Hezekiah had exceeding much riches and honour : and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels ; storehouses also for the increase of corn, and wine, and oil : and stalls for all manner of beasts, and cotes for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance ; for God had given him substance very much. This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David ; and all Judah and the inhabitants of Jerusalem did him honour at his death : and Manasseh his son reigned in his stead.

MANASSEH.


MANASSEH was twelve years old when he began to reign ; and he reigned fifty and five years in Jerusalem : but did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel. For he built again the high places which
696 B.C. Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

Also he built altars in the house of the LORD,

whereof the LORD had said, In Jerusalem shall my name be for ever. And he built altars for all the host of heaven in the two courts of the house of the LORD. And he caused his children to pass through the fire in the valley of the son of Hinnom ; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards : he wrought much evil in the sight of the LORD, to provoke him to anger.

And he set a carved image, the idol which he had made, in the house of God, of which God had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever : neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers ; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

And the LORD spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols ; therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab ; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies ; and they shall become a prey and a spoil to all their enemies ; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.



Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; besides his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem, into his kingdom. Then Manasseh knew that the LORD he was God.

Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the LORD God of Israel. Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only. So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

AMON.

AMON was two and twenty years old when he began to reign, and reigned two years in Jerusalem. But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; and humbled not him- 641 self before the LORD, as Manasseh his father had B.C. humbled himself: but Amon trespassed more and more.

And his servants conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

JOSIAH.

[The battle in which Josiah was killed took place near Megiddo, on the plain of Esdraelon, at an ancient sanctuary of the two Syrian gods, Hadad and Rimmon. So great was the mourning for him, that it was remembered long afterwards, in the days of Zechariah, as "the mourning of Hadadrimmon in the valley of Megiddon" (Zech. xii. 11). Zephaniah prophesied in his reign, and so also did Jeremiah.]

JOSIAH was eight years old when he began to reign; and he reigned in Jerusalem one and thirty years. And he did that which was right in the 639 sight of the LORD, and walked in the ways of B.C. David his father, and declined neither to the right hand nor to the left.

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images that were on high above them he cut down; and the groves, and the carved

images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphthali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Now, in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house: even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music. Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found a book of the law of the LORD given by Moses.

And Hilkiash answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiash delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it. And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen. Then Shaphan the scribe told the king, saying, Hilkiash the priest hath given me a book. And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiash, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found : for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

And Hilkiash, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe ; (now she dwelt in Jerusalem in the college;) and they spake to her to that effect. And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me, Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah : because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands ; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel


concerning the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me ; I have even heard thee also, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small ; and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

“The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. I will utterly consume all things from off the land, saith the LORD. I will consume man and beast ; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked ; and I will cut off man from off the land, saith the LORD. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem ; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests ; and them that worship the host of

heaven upon the house-tops ; and them that worship and that swear by the LORD, and that swear by Malcham ; and them that are turned back from the LORD ; and those that have not sought the LORD, nor enquired for him. . . . Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy : the king of Israel, even the LORD, is in the midst of thee : thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not ; and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty ; he will save, he will rejoice over thee with joy ; he will rest in his love ; he will joy over thee with singing." (Zeph. i. 1-6 ; iii. 14-17.)

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven ; and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem : them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left



hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burnt the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and break them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.


Moreover, the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, and stamped it small to powder, and burnt the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the LORD, which the man of God proclaimed, who proclaimed these words. Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. And he said, Let

him alone ; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

Moreover, Josiah kept a passover unto the LORD in Jerusalem : and they killed the passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the LORD ; and said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon, the son of David king of Israel, did build ; it shall not be a burden upon your shoulders : serve now the LORD your God, and his people Israel, and prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the holy place, according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites. So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

And Josiah gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirtythousand, and three thousand bullocks : these were of the king's substance. And his princes gave willingly unto the people, to the priests, and to the Levites : Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred small cattle, and three hundred oxen. Cononiah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites,



gave unto the Levites for passover-offerings five thousand small cattle, and five hundred oxen.

So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses: and so did they with the oxen. And they roasted the passover with fire, according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate: they might not depart from their service; for their brethren the Levites prepared for them.

So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel, from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Car-

chemish* by Euphrates : and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house where-with I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah: and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers; and all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah; and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the Lamentations.† And the people of the land took Jehoahaz the son of Josiah and anointed him, and made him king in his father's stead.

* A strongly fortified city at the junction of the Chebar and Euphrates, the key of Assyria on the west. A few years later, in the fourth year of Jehoiakim, Nebuchadnezzar inflicted a decisive defeat upon Necho near this place.

† "The elegy of the prophet has not reached us; but it seems to have been long preserved among his countrymen, and chanted on several public occasions by the professional singers, who, probably, got the dirges they sang from a collection of funeral odes, composed on the death of good and great men of the nation."—*Jamieson*.

JEHOAHAZ (or Shallum).

JEHOAHAZ was twenty and three years old when he began to reign; and he reigned three months in **609** Jerusalem: and his mother's name was Hamutal, B.C. the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the **LORD**, according to all that his fathers had done.

And Pharaoh-necho put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-necho made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necho.

“Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away: for he shall return no more, nor see his native country. For thus saith the **LORD** touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more: but he shall die in the place whither they have led him captive, and shall see this land no more.” (Jer. xxii. 10-12.)

JEHOIAKIM.

JEHOIAKIM was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebudah, 608 the daughter of Pedaiah of Rumah. And he B.C. did that which was evil in the sight of the LORD, according to all that his fathers had done.

"The burden which Habakkuk the prophet did see. O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth. Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god. Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and,

O mighty God, thou hast established them for correction." (Hab. i. 1-12.)

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying, Thus saith the LORD, Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word: if so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings. And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. So the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house. Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

Then spake Jeremiah unto all the princes, and to all the people, saying, The LORD sent me to prophecy against this house, and against this city, all the words

that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the LORD your God ; and the LORD will repent him of the evil that he hath pronounced against you. As for me, behold I am in your hand ; do with me as seemeth good and meet unto you : but know ye for certain, that, if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof : for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

Then said the princes and all the people unto the priests, and to the prophets, This man is not worthy to die : for he hath spoken to us in the name of the LORD our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death ? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them ? Thus might we procure great evil against our souls.

And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah : and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death : but when Urijah heard it, he was afraid, and fled, and went into Egypt ; and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt : and they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king ; who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that

they should not give him into the hand of the people to put him to death.

"In the third* year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god. And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; † children in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the portion of the

* The *fourth* according to Jeremiah. This apparent discrepancy arises probably from the fact that Daniel, in accordance with Chaldean custom, leaves out of count in his calculations the year of Jehoiakim's accession. "It is a curious fact," says Mr. Geo. Smith ("Assyrian Discoveries," p. 386), "that the kings of Assyria and Babylonia did not in general begin to count the years of their reign until the commencement of the new year following their accession." On this supposition, this difficulty, over which Biblical critics have wrangled so much, affords strong proof of the accuracy of both prophets.

† With this deportation of captives, the Babylonish captivity of seventy years (Jer. xxix. 10) properly begins. The second deportation, under Jehoiachin, was eight years later, on which occasion Ezekiel was taken captive.

king's meat, nor with the wine which he drank : therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink : for why should he see your faces worse liking than the children which are of your sort ? then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishaël, and Azariah, Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat ; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom : and Daniel had understanding in all visions and dreams. Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them ; and among them all was found none like Daniel, Hananiah, Mishaël, and Azariah : therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in his realm. . . . Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over

the affairs of the province of Babylon : but Daniel sat in the gate of the king." (Dan. i. 1-20 ; ii. 48, 49.)

The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon ; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that is the three and twentieth year,) the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking ; but ye have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising early and sending them ; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever : and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD ; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the LORD of hosts, Because ye have not heard my words, behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment ; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I

will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the LORD God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse (as it is this day); Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup

at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts. Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the LORD hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the LORD. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

The word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them


wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem. Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye

now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the LORD of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

And it came to pass, in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD, in the ears of

the people, in the LORD's house upon the fasting-day : and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way : for great is the anger and the fury that the LORD hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

And it came to pass, in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people. When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, then he went down into the king's house, into the scribe's chamber : and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us



now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah: and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter-house, in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan, and Delaiah, and Gemariah, had made intercession to the king that he would not burn the roll; but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the LORD hid them.

Then the word of the LORD came to Jeremiah (after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah), saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt. And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Jehoiakim king of Judah, He shall have none

to sit upon the throne of David : and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him, and his seed, and his servants, for their iniquity ; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them : but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah ; who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire : and there were added besides unto them many like words.

The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, Thus saith the LORD, the God of Israel, unto thee, O Baruch ; Thou didst say, Woe is me now ! for the LORD hath added grief to my sorrow ; I fainted in my sighing, and I find no rest. Thus shalt thou say unto him, The LORD saith thus, Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself ? seek them not : for, behold, I will bring evil upon all flesh, saith the LORD ; but thy life will I give unto thee for a prey in all places whither thou goest.

And [Jehoiakim] did that which was evil in the sight of the LORD, according to all that his fathers had done. In his days Nebuchadrezzar king of Babylon came up, and Jehoiakim became his servant three years : then he turned and rebelled against him. And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets. Surely at the commandment of the LORD came this upon

Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion! Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." * (Jer. xxii. 13-19).

* The circumstances of his death, which was doubtless a violent one, are not recorded. From a comparison of passages, however, it would seem that Nebuchadnezzar had intended to carry him to Babylon, that he died at Jerusalem before this intention was carried into effect, and that his lifeless body, as had been foretold, was dragged out of the gates by the Chaldeans and left unburied.

JEHOIACHIN (or Jeconiah).

[Among the captives whom Nebuchadnezzar carried to Babylon along with king Jehoiachin was Ezekiel, the son of Buzi, who seems to have commenced his prophetic mission in the fifth year of his exile, and to have continued it till the sixteenth year after the destruction of Jerusalem. According to tradition he was put to death by the chief of the people for having reprov'd him for idolatry, and his sepulchre was pointed out in later times between the Chebar and the Euphrates.]

JEHOIACHIN was eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name was Nehushta, 599 the daughter of Elnathan of Jerusalem. And B.C. he did that which was evil in the sight of the LORD, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his* reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven

i.e., Nebuchadnezzar's.


thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

"As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jer. xxii. 24-30.)

"The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? and I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. Again the word of the LORD came unto me, saying, Thus saith the LORD, the God of

Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the LORD; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt; and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers." (Jer. xxiv. 1-10.)

In the fifth day of the month, (which was the fifth year of king Jehoiachin's captivity,) the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children, and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the LORD God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath



been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions ; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear : for they are most rebellious. But thou, son of man, hear what I say unto thee : Be not thou rebellious like that rebellious house : open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me ; and, lo, a roll of a book was therein ; and he spread it before me : and it was written within and without : and there was written therein lamentations, and mourning, and woe. Moreover, he said unto me, Son of man, eat that thou findest ; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it ; and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech, and of an hard language, but to the house of Israel : not to many people of a strange speech, and of an hard language, whose words thou canst not understand : surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee ; for they will not hearken unto me : for all the house of Israel are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint, have I made thy forehead : fear them not, neither be dismayed at their looks, though they be a rebellious house.

Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the

captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the LORD God, whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul.

And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the

month, that Evil-merodach * king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison-garments: and he did continually eat bread before him all the days of his life. And for his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

ZEDEKIAH.

ZEDEKIAH was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. For 598 B.C. through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying, Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the LORD's house that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again

* He was the son and successor of Nebuchadnezzar, and the father of Belshazzar whose tragic end is recorded in the book of Daniel. His name occurs on one of the tablets recently presented to the British Museum.


to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place. Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people; The prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

Then the word of the LORD came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying, Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the LORD hath not



sent thee ; but thou makest this people to trust in a lie. Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth ; this year thou shalt die, because thou hast taught rebellion against the LORD. So Hananiah the prophet died the same year, in the seventh month.

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,) by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying, Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon ; Build ye houses, and dwell in them ; and plant gardens, and eat the fruit of them ; take ye wives, and beget sons and daughters ; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters ; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it : for in the peace thereof shall ye have peace. For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye caused to be dreamed. For they prophesy falsely unto you in my name : I have not sent them, saith the LORD. For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD ; thoughts of peace, and not

of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you saith the LORD; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive. Because ye have said, The LORD hath raised us up prophets in Babylon; know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD. Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon; thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maa-seiah, which prophesy a lie to you in my name, Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes: and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire; because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken

lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD. Thus shalt thou also speak to Shemaiah the Nehelamite, saying, Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now therefore, why hast thou not reprov'd Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses and dwell in them; and plant gardens, and eat the fruit of them.

And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. Then came the word of the LORD unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people: neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

The word which came unto Jeremiah from the LORD, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof,) saying, Thus saith

the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him ; Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire : and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand ; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the LORD, O Zedekiah king of Judah. Thus saith the LORD of thee, Thou shalt not die by the sword : but thou shalt die in peace : and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee : and they will lament thee, saying, Ah lord : for I have pronounced the word, saith the LORD. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah : for these defenced cities remained of the cities of Judah.

This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them : that every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free ; that none should serve himself of them, to wit, of a Jew, his brother. Now, when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more : then they obeyed, and let them go. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. Therefore the word of the LORD came to Jeremiah from the LORD, saying, Thus saith the LORD, the God of Israel, I made a covenant with your fathers in the day that I brought them

forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee ; and when he hath served thee six years, thou shalt let him go free from thee : but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour ; and ye had made a covenant before me in the house which is called by my name : but ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the LORD, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour : behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine ; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf ; I will even give them into the hand of their enemies, and into the hand of them that seek their life : and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army which are gone up from you. Behold, I will command, saith the LORD, and cause them to return to this city : and they shall fight against it and take it, and burn it with fire ; and I will make the cities of Judah a desolation without an inhabitant.

The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, Enquire, I pray thee, of the LORD for us (for Nebuchadrezzar king of Babylon maketh war against us), if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us. Then said Jeremiah unto them, Thus shall ye say to Zedekiah; Thus saith the LORD God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire. And touching the house of the king of Judah, say, Hear ye the word of the LORD; O house of David, thus saith the LORD, Execute judgment in the morning, and deliver him that is spoiled out of the hand of

the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations? But I will punish you according to the fruit of your doings, saith the LORD; and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Thus saith the LORD, Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith the LORD, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. For thus saith the LORD unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto

the LORD our God for us. Now Jeremiah came in and went out among the people ; for they had not put him into prison. Then Pharaoh's army was come forth out of Egypt : and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Then came the word of the LORD unto the prophet Jeremiah, saying, Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me ; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the LORD, Deceive not yourselves, saying, The Chaldeans shall surely depart from us : for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah ; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false ; I fall not away to the Chaldeans. But he hearkened not to him : so Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison, in the house of Jonathab the scribe ; for they had made that the prison.

When Jeremiah was entered into the dungeon, and into the cabins [or cells], and Jeremiah had remained there many days ; then Zedekiah the king sent, and took him out ; and the king asked him secretly in his house, and said. Is there any word from the LORD ?

And Jeremiah said, There is : for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king : let my supplication, I pray thee, be accepted before thee ; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence : but he that goeth forth to the Chaldeans shall live ; for he shall have his life for a prey, and shall live. Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death : for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them : for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah the king said, Behold, he is in your hand : for the king is not he that can do any thing against you. Then took they Jeremiah, and cast him into the dungeon* of Malchiah the son of Hammelech, that was in the court of the prison : and they let down Jeremiah with cords. And in the dungeon

* The prophet refers to this in Lam. iii. 53-58.

there was no water but mire : so Jeremiah sank in the mire.

Now, when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin,) Ebed-melech went forth* out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon : and he is like to die for hunger in the place where he is : for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under these arm-holes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon : and Jeremiah remained in the court of the prison.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD : and the king said unto Jeremiah, I will ask thee a thing ; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death ? and if I give thee counsel, wilt thou not hearken unto me ? So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, If thou

* For this loving and courageous act Ebed-melech was afterwards rewarded (Jer. xxxix. 16-18).

wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall the city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the LORD hath showed me: and, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire, and they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burnt with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. For then the king of Babylon's army besieged Jerusalem; and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans ye shall not prosper. And Jeremiah said, The word of the LORD came unto me, saying, Behold, Hanameel the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it. So Hanameel, mine uncle's son, came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. And I bought* the field of Hanameel, my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel,

* A similar instance is recorded in Roman history. During the siege of Rome by Hannibal, the very ground on which he was encamped was put up for sale and found a purchaser.

mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days: for thus saith the LORD of hosts, the God of Israel, Houses, and fields, and vineyards, shall be possessed again in this land.

Now, when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee; thou showest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name; great in counsel, and mighty in work: (for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:) which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day; and hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey. And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them. Behold the mounds;* they are come unto the city to take it; and the city is given into the hand of the

* i.e., mounds of earth raised as breastworks by the besieging army; or battering-rams and other engines of war.

Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

Then came the word of the LORD unto Jeremiah, saying, Behold, I am the LORD, the God of all flesh: is there anything too hard for me? Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it. And the Chaldeans that fight against this city, shall come and set fire on this city, and burn it with the houses upon whose roofs they have offered incense unto Baal; and poured out drink-offerings unto other gods, to provoke me to anger. For the children of Israel, and the children of Judah, have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. For this city hath been to me as a provocation of mine anger and of my fury, from the day that they built it even unto this day, that I should remove it from before my face; because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. And now therefore thus saith the LORD, the God of Israel, concerning this

city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence; behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

Moreover, the word of the LORD came unto Jeremiah the second time, (while he was yet shut up in the court of the prison,) saying, Thus saith the LORD, the maker thereof, the LORD that formed it, to establish it; The LORD is his name; call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I

have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it. Thus saith the LORD, Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the LORD of hosts; for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD. Thus saith the LORD of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of

Righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The LORD our Righteousness. For thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel : neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season ; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured ; so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover, the word of the LORD came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off ? Thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth ; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return, and have mercy on them.

SO the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night,

by the way of the gate between the two walls which was by the king's garden: (now the Chaldeans were by the city round about :) and they went by the way of the plain.

But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho ; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath ; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes : he slew also the princes of Judah in Riblah. Then he put out the eyes* of Zedekiah ; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

Now, in the fifth month, in the tenth day of the month, (which was the nineteenth year of Nebuchadrezzar king of Babylon,) came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, and burnt the house of the LORD, and the king's house ; and all the houses of Jerusalem, and all the houses of the great men, burnt he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan, the captain of the guard, carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan, the captain of the guard, left certain of the poor of the land for vine-dressers, and for husbandmen.

Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and

* This was no uncommon punishment both among the Assyrians and Chaldeans. On one of the bas-reliefs brought from the ruins of Khorsabad, the king is represented as holding his kneeling captive by a hook through his lips, while he pierces his eyes with a spear.

carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen-bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow, and a chapiter of brass was upon it; and the height of one chapiter was five cubits, with net-work and pomegranates upon the chapiters round about, all of brass: the second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the net-work were an hundred round about.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door; he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. So Nebuzar-adan, the captain of the guard, took them and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

"How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her; they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture; and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness is in her skirts, she remembereth not her last end; therefore she came down wonderfully; she had no comforter. O LORD, behold my affliction; for the enemy hath magnified himself. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. . . .

"All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of

beauty, The joy of the whole earth ? All thine enemies have opened their mouth against thee: they hiss and gnash their teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. The LORD hath done that which he had devised: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee; he hath set up the horn of thine adversaries." (Lam. i. 1-10, ii. 15-17.)

By Babel's streams we sat and wept,
when Sion we thought on,
In midst thereof we hang'd our harps,
the willow trees upon.
For there a song required they,
who did us captive bring:
Our spoilers called for mirth, and said,
a song of Sion sing.

O how the Lord's song shall we sing
within a foreign land ?
If thee, Jerus'lem, I forget,
skill part from my right hand.
My tongue to my mouth's roof let cleave,
if I do thee forget,
Jerusalem, and thee above,
my chief joy do not set.

THE END.

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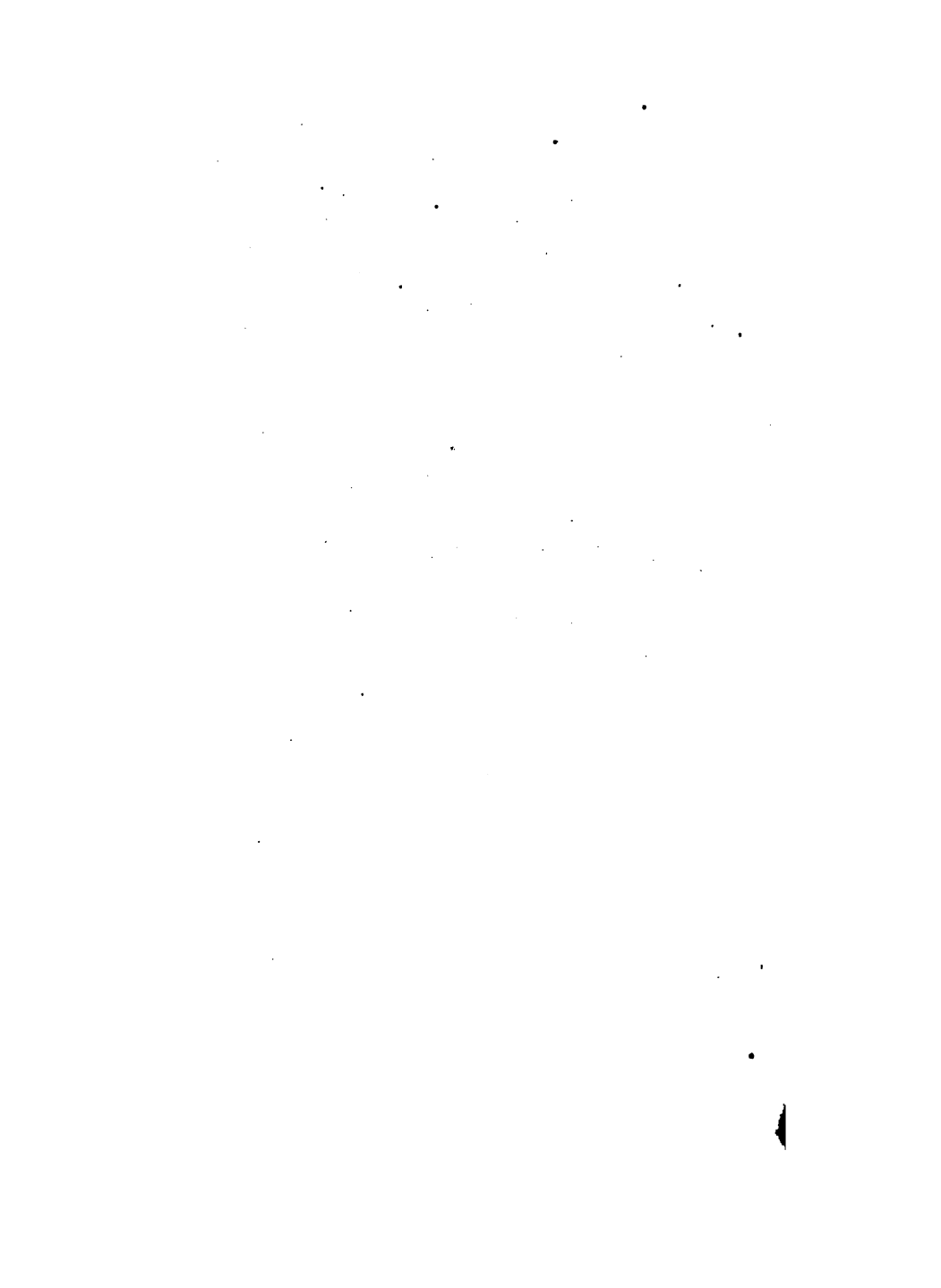
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